3:Huntingford E-5 (1921-1928)1929 FL6 Dorobo FL6

together. The rim is made of a single stick bent in an oval and the ends bound together; across it are fastened pieces of tree-rope.[1] Grindstones (*liitto*, N.) have already been mentioned.

The Dorôbo have no knowledge of metallurgy, and they have no musical instruments, pottery, or, apparently, objects of ivory. Metal-work and pottery they buy from the Nandi.[2]

Trade and Commerce.

Trade is by barter. The Dorôbo give the Nandi baskets, dressed skins, and bows in exchange for ironwork, tobacco, pottery, beads, and other necessaries which they cannot produce themselves. There are no special market-places, but goods are taken to any place where there are Nandi, and there exchanged.

Land.

(i) *Tenure.*—The forest is divided by the elders into sections, and each family has its own section of forest. The boundaries between family holdings may be paths or rivers.

(ii) *Geographical Divisions.*—The Dorôbo divide their country into divisions called *kwat*, pl. *kwosuek* (N.). The chief divisions appear to be called Kipkorom, Sirua, Kimurienge, Sosoiyo (bamboo, N. *tekat*), and Mokopich. The majority of the present place-names are Nandi.

The points of the compass are called as follows:—North and South: Murot (N.). East: Ye-torur (N. *ulin-durur* = up). West: Ye-'rek-to (= where(-the-sun)-descends-thither).

III.—Government.

The Kâmelilo-Kâpchepkendi Dorôbo have now no chief. The last to hold office was Parñgetuny[3] arap Ñgamñgam, who was chief at the time of the Nandi Punitive Expedition, 1905. He is still alive, though he no longer holds office. The chief was elected, and the office was not hereditary. The chief (*kiruogindet* (N.)=councillor) was chosen for "ñgelyepta kitio" ("tongue only" = sense, ability and position). The only form of Government that exists now is a council of elders (*kiruoget ap poiisiek*, N.), who meet and decide on matters which are brought to them. They seem to have little power of enforcing obedience to their decisions, though they claim

[1] This is described and illustrated, although it is a Nandi use, since H.N. does not mention it.

[2] On the use of horns, see V, "Miscellaneous." These can hardly be considered as instruments of music.

[3] N. = lion-killer.

7: Wayland N-5 (ca. 1926) 1931 FL6 Dorobo FL6

A form of

beer called *mes* is brewed from *ripp*. Planting is done in a season called *Loukwung*, when there are, or should be, light rains. This is well recognized, as are two other seasons or months: *Lowaru*, a time of rain; and *Loichetto*, a time of much rain.

The Calendar.—The Wanderobo are very hazy about the calendar, and disagree among themselves about it. The "year" appears to be divided into six months, of which the following lists were compiled from those who pretend to know about them. No two agree, it will be noticed, except 3 and 4, which are probably wrong, for my informants displayed much uncertainty.

1.	2.	3.	4.	5.
Ladunga.	*Loukwung.*	*Ladunga.*	*Ladunga.*	*Loukwung.*
Lomuku.	*Ladunga.*	*Loukwung.*	*Loukwung.*	*Lowaru.*
Lokwe.	*Lomuk.*	*Lomuk.*	*Lomuk.*	*Loichetto.*
Lowaru.	*Loichetto.*	*Loichetto.*	*Loichetto.*	*Loudunga.*
?	*Lowaru.*	*Lowaru.*	*Lowaru.*	?
?	?			

Food.—In addition to the above-mentioned grain the Wanderobo will eat almost anything they can get their teeth into, but I do not gather that they will eat human flesh. They will devour any kind of antelope or pig, elephant, rhinoceros, etc., also carnivores of all kinds, except the hyæna; nor do they eat chicken (the Dodotho say that this is because they—the Wanderobo—do not possess any) or snakes. Honey is greatly prized, and bee-traps are set far and wide in the trees.

Division of Labour.—A man's work, except during the hunting season, is wood cutting and attendance on the crops, where his main function is that of a scarecrow. During the hunting season all the able-bodied men leave the village in search of game, which they spear and trap. On wet ground they will actually run down a buck. When the hunters are out, work in the fields and village is done by women, children, and old men. The boys help with the crops, and the girls are employed in the village grinding grain and fetching water with the women. The very old people sit about and take little active part in the life of the community.

Recreations.—The Wanderobo have no musical instruments. They rarely dance, and while the children doubtless play games I gathered no reliable information under this head.

Manufactures.—The Wanderobo are peculiarly wanting in this respect. They make neither baskets nor pottery. The former I did not see among them (the people were found to be using gourds as cooking pots). The latter is obtained from the Dodotho in exchange for tobacco. Their shields (*kraen*) are similarly obtained, while their spears (*biss*) come from the Dodinga country, just over the border in the Sudan. It is noticeable that they use the short stabbing spear. These, it may be noted, are the only tanged spears I saw in Karamoja. They use headrests (*urkichalung*) of Dodotho origin; as with all other tribes in this part of the world, they carry their water in gourds, upon which they frequently carve crude designs.

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512 After breakfast the day's work begins. Huts must be repaired
[356] and renovated, for which branches and twigs for the frame, bast
for binding it, and long-stemmed grass for covering the roof and
[462] lining the walls are procured. When the women are not busy with
this, with cooking, with fetching water and gathering firewood, one
usually sees them sitting in the shade with some handwork. They
[294] sew clothing, bags, leather covers for the wooden pots, cut straps,
[281] etc. Concerning the ornaments, the Wandorobo make for themselves
306 those things that the Masai also make for themselves; they only buy
439 the metal-forged work from Masai blacksmiths. The making of the
• 323
462

Fig. 81. (1/10)

ball-shaped earthen pots (Fig. 81) falls to the women. From dark-gray clay (anjet) they shape the pot with their hands (without a wheel) and let it dry in the sun, after it has been decorated, usually with cord ornamentation. Before being fired, it is usually stuffed with dried grass prior to being put in a fire made with dried tree bark with which it is entirely covered and in which it remains until it takes on a dark red color. The finished pot, in order "to protect it from cracking during use," is thoroughly heated on the hearth fire, and then boiling water, in which a bone has cooked, is poured in.

281 The dressing of the hides from the most recent hunting booty also takes a great deal of time. Those intended for sale are, of course, simply nicely cleaned of all meat and fatty parts and then, pegged to the ground with sticks, dried in the sun. The others,
[171] however, which are to be used to make clothing, are worked into
000 leather in the way described for the Masai. As there, the tanned